

TENDER
Counsel and Advice,

By Way of

E P I S T L E

To all those who are Sensible of their
DAY of VISITATION,

And who have Received the

Call of the Lord

By the Light and Spirit of his SON
in their Hearts, to partake of the Great
Salvation, where-ever scattered through-
out the World; faith, hope and Cha-
rity, which overcome the World, be
multiplied among you.

By William Penn.

The Third Edition.

L O N D O N,

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T E N D E R

Counsel and Advice

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E P I S T L E

To all those who are sensible of the

D A Y of their Visitation, &c.

My Dearly Beloved Friends,

W H O are sensible of the Day of your Visitation, by the Light of the Lord Jesus in your Hearts, and who have gladly received the holy Testimony thereof, by which you have beheld the *great Apostacy*, that is in the World, from the Life, Power and Spirit of God, and the *gross Degeneracy*, that is amongst those called Christians, from the Purity, Self-denial, and holy

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Example

Example of Christ Jesus, and his Primitive Followers; and how Pride, Lust, and Vanity reign, and how *Christendom* is become a *Cage of Unclean Birds*: Who have mourned under the sense thereof and have cried in your Souls, *How long how long, how long, O Lord God holy and true, will it be, ere thou takest to thyself thy great power and reignest!* To whom the World is become a burthen, and the Vanities and Glory of it but *vexation of Spirit*: Who despise the things that are seen, which are *Temporal*, for the sake of the things that are not seen, which are *Eternal*: Whose Eyes look through and beyond Time and Mortality, to that Eternal City, Whose Builder and Maker is God: Whose daily Cries and Travails are to follow Jesus in the way of *Regeneration*; to live as *Pilgrims* in this World, for the sake of that Glory which shall hereafter be revealed, that can never fade away, that you may attain unto the Eternal Rest of God: Tell you, *my dear Friends*, to you it is, that the God and Father of him that was dead, and is alive, and liveth for ever more, *Christ Jesus, the faithfull and true*

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Witness, who hath loved and visited my Soul, hath now moved upon my Spirit to write, and visit you with this *Epistle*. Receive it then, and with it the *endeared Salutation* of that Love and Life which are not of this World, but overcome the World. Great and frequent are my Travails for you, that you may persevere, and not faint, but endure to the end ; that you may obtain that glorious Salvation and Redemption, that is in Christ Jesus. Yea, for this are my Knees bended before the God of the Spirits of all Flesh, that you may be entirely kept ; *that you may so run, as you may obtain ; and so fight, as you may overcome ;* that an Immortal Crown and Kingdom may be your Portion, when all Sins and Sorrows shall be done away.

And that this you may do, hear my *Exhortation* to you in the Spirit of Truth. Dwell in the *sense* that God hath begotten in your Hearts *by the Light and Spirit of his Son*, who is now *in you*, reconciling you unto himself. Watch, that this blessed sense be preserved in you, and it will preserve

you. For where the holy sense is lost. Profession, even of the highest Truths, cannot preserve against the Enemies Assaults; but the Gates of Hell will prevail against them, and the Enemy's Darts will wound them, and they will be carried again Captive by the Power of his Temptation. Wherefore, I say again, Live and abide in that Light and Life which hath visited you, and begotten an holy sense in your Hearts, and which hath made Sin exceeding sinful to you, and you weary and heavy-laden under the burden of it: And hath raised in you a *Spiritual* Travail, Hunger and Thirst after your Saviour, that he might deliver you: that ye might be filled with the *Righteousness* of his Kingdom, that is without end.

Dear Friends; God hath breathed the Breath of *Life* in you, and in measure you live; for dead Men and Women do not Hear, or Hunger, or Thirst; neither do they feel Weights and Burdens as you do. The Day of the Lord is dawned upon you, and it burneth as an Oven; you know it; and all Works of Iniquity are as Stubble before it: You
feel

feel it so, they cannot stand before the Lord: His Judgments take hold of them, and consumes them. O love his Judgments! that with those of Old you may say, *In the way of thy Judgments, O Lord, have we waited for thee; the desire of our Soul is to thy Name, and to the Remembrance of thee. With our Souls have we desired thee in the Night, yea with our Spirits within us will we seek thee early: For when thy Judgments are in the Earth, the Inhabitants of the World will learn righteousness.* Part, part with all, My dear Friends, that is for Judgment, let him arise in your Hearts, that his and your Enemies may be scattered: That you may witness Him to be stronger in you, then he that is in the World. If the desire of your Soul be to his Name, and the remembrance of him, you will love his Judgments and abide there, the days he alloweth for your purification. Behold his blessed Visitation is upon you: His Angel hath Saluted you, and his holy Spirit hath overshadowed you: he hath begotten holy desires in you. I pray that they may never be extinguishd, and that you may never faint.

A. 4

saint. Wherefore look to Jesus that is the Author, that he may be the Finisher. I Testify for God, *he has appeared to you*; yea, he hath said to you as to *Andrew, Philip, &c.* Follow me: And I say unto you, follow him: Come and see where he dwelleth; do not lose Sight of him, let him be lifted up in you, and your Eye be to him: *Who, where-ever he is lifted up, draweth all such after him.* And this is the Reason, why People are not now drawn after Christ, because *he is not lifted up in their Hearts; he is not exalted in their Souls; he is Rejected, Opprest, Crucified, and Buried; yea they have Rolled a Stone upon him, and set Guards, that he should not rise in them to Judge them.*

But blessed are you, whose Eyes have seen one of the days of the Son of Man: Blessed are you, at whose Doors he hath knocked, to whose Heart he hath appeared, who have received his holy Visitation, who believe *it is he, and not another*; and therefore have said in your Hearts, with *Nathaniel of old, Thou art the Son of God, thou art the King of Israel*; and with *Thomas, My Lord and my*

my God. O what have you, my dear Friends, to do, but to keep with him for ever! For whither should you go, the words of Eternal Life dwell with him? He is full of Grace, and full of Truth, and of his Fulness ye have received Grace for Grace. And this is that Grace which bringeth Salvation to all that receive it, embrace it, and will be led by it. For it teacheth such, as it did the Antient Christians, to deny all ungodliness, and the world's lusts, and to live soberly and godlikely in this present evil world, looking for that blessed hope, and glorious appearing of the great God, and their Saviour Jesus Christ, who hath given himself for them to deliver them from all sin, and to redeem them from all iniquity. You know that you are bought with a price, now you feel it, and in measure discern the preciousness of that Price which hath bought you, namely, the Life of the Dear Son of God. Grieve not his Spirit that is ready to Seal you to the Day of your perfect Redemption: But give up your Bodies, Souls and Spirits to his service, whose they are, that they may be order'd by him to his Glory.

I write not to you as to the world, for you are called out of the World, by him that hath overcome the World; that as he is not of this World, so you may not be of this World: Come then out of it more and more, *out of the Nature, out of the Spirit, out of the Fruits, and out of the Fashions* of the World! They are all for the Fire. Christ said, The World loveth its own. Search with the Light of the Lord Jesus, what there is in you, *that the World owneth and loveth*: For that is its own. And consider what it is, *that the World is offended with*: Not that that cometh from it self, of its own making and inventing, but *that which crosseth its Inventions*, that is of another Nature, and springeth from another Root. O be not conformed to the *Fashions* of this World, that please the Lust, which grieveth the Spirit of God; but be ye renew'd in your Minds; and being so *within*, you will be as a new People *without*.

They that have been truly with Christ, are quickly discovered, they cannot be hid. So it was of old; the Jews said of the Disciples, *these men have*

been with Jesus; their Speech and Carriage bewray'd them; their outsides were not like the outsides of other Men; they were *not curreant with the Fashions and Customs* of that time. Nor can they that have been with Jesus, conform to the vain Fashions and Customs of this World; wherefore be not you, in any sort, of this World, but give diligence to make your holy high Calling and Election *sure*: For many are called and few are chosen; and the reason is, they are *slothful Servants*, they *hide* their Talent in a Napkin, *neglect* the Day of their Visitation, and work not out their Salvation with *fear and trembling*: And then the Night overtaketh them, in which they can never work the works of Repentance; and the things that *belong to their peace* are hid from their Eyes for ever.

But the Lord forbid, *that it should be so with any of you*! No, no, I hope, yea, I believe better things of you. And I am assured, that as you keep your Hearts chastly to the Light and Grace, that with which you have been visited of the Lord, you shall be kept to Eter-
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nal Salvation. For they are *saved*, that walk in the Light: Into the Light the Enemy cannot come; for the Light is Christ Jesus, and the Enemy hath no part or place in him; he is driven out from the holy place by transgression, and he is now a *Fugitive* from Heaven; but he goeth up and down the Earth, seeking whom he may devour, whom he can *catch* and carry away with his Baits and Snares.

Wherefore Wo to the Inhabitants of the Earth, that is, the *earthly* Inhabitants, such as love and live in the *earthly Nature*; for all such shall be a prey to him, he shall have power over them, and keep up his Kingdom in them. But those that receive and abide in Christ Jesus, *the Light, Life and Truth*, are out of his reach; they are in the Munition of Rocks, under the Pavilion of the Lord, and in the safe *Ark* of the most High God. However, he is permitted to tempt and try, till the time shall come, that he is not only trodden under Foot, but also bound and cast into the Lake, *that burneth with Fire and Brimstone*. And he is the greatest Enemy to those that turn their

their

their back upon him ; wherefore he watcheth to surprize them, that he might take them at unawares, and triumph over their failings. And for that reason Christ Jesus preached the *Watch* earnestly, and with repetition to his Disciples.

Now my dear *Friends*, there be several things (or, the Enemy in several Appearances) will attend you in this holy march, you are making to the Eternal Land of Rest ; of which I would caution you, that you may, none of you, make Shipwrack of any of those holy beginnings, you have experienced by the Light and Spirit of the Lord. Beware of *vain thoughts*, for they oppress and extinguish the true sense. These vain thoughts arise from the Enemy's presentations of objects to the Mind, and the Mind's looking upon them, till they have made their Impressions upon the mind, and influenced the mind into a love of them. This is a false liberty, a dangerous, yea a destructive liberty, to the holy Sense that God hath begotten in any. For, as that is not received but hindered by such thoughts, so it is

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not improved, but destroyed by them. The divine Sense in the Soul is begotten by the Lord: 'Tis his Life and Spirit, his holy Breath and Power, that quickneth the Soul, and maketh it sensible of its own state and of God's will; and that raiseth fervent desires in it to be Eternally blessed. This is that which Satan rageth at; he seareth his Kingdom, he findeth that he is come that will cast him out of his possessions. He cryeth out, *Why art thou come to torment me before my time?* He is the Father of vain thoughts, he begetteth them in the mind; on purpose to draw off the mind from that Sense, and to exercise it in variety of conceptions, in a self-liberty of thinking and Imagining concerning Persons and Things. Here he offereth his Baits, and layeth his Snares; and never faileth to Catch and Defile the unwatchful Soul.

Now, if you should say, *What are these vain thoughts?* I tell you, my Friends, All those thoughts and conceptions, that either bring not Real Profit to the Soul, or that Grieve, Hurt

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or Oppress that holy Sense, which is begotten of God in the Soul. And that by which Thoughts are to be examined, is the *Light of Christ Jesus*: For as *whatever may be known of God is manifested within man, for there God hath shown it him*, as saith the Apostle Paul to the Romans; So *whatever is reprov'd, is made manifest by the light; for whatever maketh manifest, is light*, saith he to the Ephesians. By this *Light of Christ Jesus* examine your own Thoughts; see whence they rise, from whence they come, and what they tend to. O Friends, here is a *Mystery*; and the Evil One worketh here in a *Mystery*! For where he cannot prevail to draw out the Mind from its sensible Habitation to embrace his Representations of old Lusts and Pleasures, that are wicked in themselves, he will present you with lawful Objects, your *outward Enjoyments, Business and Calling*, and steal in upon your Minds in the Croud of these Lawful things, and there lay his Snares, hid and covered, and at unawares catch you.

My Dear Friends, Blessed are they that see Jesus their Captain, going before

fore them, and counselling and leading them in all their outward and lawful Concerns, that they offend not. For, my Friends, this know, you may unlawfully think of lawful things, either in thinking on them *unseasonably*; mark that, when your Souls should be wholly retired, and exercised in the Lord's Light to feel his presence, in which is Heavenly Life: Or in thinking on lawful things *carelessly*, not with regard to your Guide: he that hath bought you throughout with his own precious Blood, that he might have the Government of your Bodies, Souls and Spirits; that is, of your Bodily concerns, as well as of the things relating to your Souls and Spirits. This prevents much harm and mischief in Business and Families, and preserveth the Divine Sense that God hath begotten, and the Creature in it: So that its Fellowship and Peace with the Lord runneth as a River, it is not stopt or hindred by the designs of the Enemy. Or lastly, in thinking on lawful things *excessively*, too much, more than is needful, without limits, thereby gratifying the fleshly Mind, which is Enmity

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Enmity with God, and that Sense which he begetteth in the Soul. O the Mountains that are raised, by such vain Thoughts, betwixt God and the Soul! How doth the Soul come under an Eclipse, lose sight, and at last all Sense of the Living God, like Men drowned in great Waters? And thus many have lost their Condition, and grown unsensible; and then questioned all former Experiences, if they were not meer Imaginations; till at last they arrived at *Atheism*, denying and deriding God and his Work, and those that kept their Integrity: For whom is reserved the Blackness of Darkness for ever, unless they timely and truly Repent.

But when this subtle Enemy of Man's Salvation seeth that he cannot make you bow to the Glory of this World, that all his Snares that he layeth in the things that are seen, which are Temporal, are discover'd and broken; and that your Eyes are directed to those things that are Eternal, then will he turn *Accuser*. He will aggravate your Sins, and plead the impossibility of their Remission: He will seem to act the *Advocate* for the

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Justice

Justice of God, that he might cast you into Despondency, that you may doubt of Deliverance and Salvation. Many are the Thoughts, with which he perplexeth the Sons and Daughters of Men. But this know, that he was a *Liar* from the beginning, For the Lord doth not visit the Souls of any to *destroy* them, but to *save* them. For this end hath he sent his Son a Light into the World, and they that bring their Deeds to it, are not of the Devil, who hateth the Light. Neither doth the Lord cause People to *Hunger* and *Thirst* after him, and not fill them with his good things. Be assured, *my Friends*, where-ever the Lord hath begotten Desires after him, and where ever Sin is become exceeding sinful, yea a burden to the Soul, *the Devil's Kingdom is shaken*, the Prince of this World is begun to be *Judged*, and God is at Work for the Redemption of that Soul. Harken not to the Voice of the *Serpent*, for that lost your first Parents their blessed Paradise: And with the same Subtle and Lying Spirit he would hinder you from returning into Paradise. But when he is herein disappointed, he shifteth

shifteth his temptation, and presenteth
 another temptation, *viz.* That though
 you have begun well, yet ye will
 never be able to hold out to the end.
That the Temptations are so many, and
the Enemies so strong, they are not to be
overcome by you ; and that it were bet-
ter, never to profess such high things,
than to fall short of them ; this will but
bring Reproach to the way, and the
People of it. Again, that 'tis Curiosity,
and Spiritual Pride, and Conceitedness, for
you to be thought better than others, with
the like Suggestions, on purpose to stag-
ger your Resolutions, and weaken your
Faith. Ah ! he is a Devil still, a Liar
and a Destroyer : Look not to him,
but to Jesus, who hath called you.
Keep but your Eye to him, of whom
the Brazen Serpent in the Wilderness was
a Figure, and he shall Cure you of all
Diseases, of all Wounds and Stingings
of Serpents and Scorpions, &c. that may
attend you in the Wilderness-travail,
which is the hour of your Temptation.
God is exalting him, in you, a Saviour ;
therefore is he manifested, viz. to destroy
Sin. Yea, stronger is he that is in you,

than he that is in the World: He is able to bind the strong Man, and cast him out; do but believe truly in him, and cleave to him. Remember there were evil Spies of old, those that brought false intelligence, that Canaan was a pleasant Land, but the Way impassible; but the Faithful Enter'd and Inherited. Keep therefore in the righteous Life of Jesus, and walk in his holy Light, and you shall be preserved through all Exercises and Difficulties unto the Eternal Canaan, the Land of rest. Neither Wonder at these things, that temptations attend you, or that the Lord tryeth and proveth you, it is the way of all that are gone to God, For even Jesus was tempted and tryed, and is therefore become our Captain, because he overcame. Neither be ye cast down, because the Lord sometimes seemeth to hide his Face from you, that you feel not always that Joy and Refreshment, that you sometimes enjoy. I know what work the Enemy maketh of these withdrawings of the Lord. Perhaps he will insinuate, that God hath deserted you in his displeasure; that you must never expect

to see him, that he will never come again :
 And by these and the like stratagems,
 he will endeavour to shake your Faith
 and Hope, and distract you with Fear,
 and to beget great jealousies and doubts
 in you ; and by impatience and infide-
 lity, Frustrate your good beginnings.
 But though *David* said of Old, in the
 distrets of his Soul, *One day shall I fall*
by the Hand of Saul, yet he overcame
 him, and had the Crown. Yea, the
 Lord *Jesus* himself cryed out in the a-
 gony of the Cross, *My God, my God,*
why hast thou forsaken me ! Nevertheless
 he gloriously Triumph'd over all, and
 lead Captivity Captive, for the joy that
 was set before him : Which joy is be-
 fore you ; it is the Mark of the price of
 your great and holy Calling. Where-
 fore faint not, neither murmur, if your
 Spiritual *Moses* seem to withdraw a
 while from you. Do not you *make*
Images of his absence, neither wax Wan-
 ton ; but possess your Souls in holy
 fear and patience, waiting with holy
 Reverence and Diligence for his appear-
 ance, who is your victorious Leader.

All these things are for your good, that proud *Flesh* may be debased, and that the Soul may be redeemed. Wherefore bear the hand of the Lord ; whom he loveth, he Chastneth ; his Anger lasteth not for ever, but his Mercies endure for ever. Shrink not from the pure operations of his holy Word, let it divide asunder *between the Soul and Spirit, the Joynts and Marrow in you ;* suffer your right Hands to be cut off, and your right Eyes to be pluck'd out, that do offend, let not the pain scare you. O bear the pure searchings of this Heavenly word ! Yea, if your minds be stay'd in it, you will find it to be a word of Patience, which will keep you ; for all Virtue is in it. Keep it, and be still : It is good, said one of Old, *that a Man should both hope, and quietly wait for the Salvation of God. Yea, it is good for a Man that he bear the Yoak in his youth (this is your youth) and such an one sitteth alone, and keepeth Silence, because he hath born it upon him.* Ah blessed are they that bear this holy Yoak, who are come to this Silence, who Dye daily ; that not they, but
Christ

Christ may Live and Rule in them ; therefore hear him, and take up his Cross, and follow him. Follow him, keep him Company, he hath beaten the Path, and trod the Way, start not aside at his Cup, neither shun his Baptism : Go with him to Caiaphas, to Pilate, and to the Cross ; dye with him to the World, and you shall rise with him unto Life Eternal. Honour, Glory and Immortality are at the end of this holy Race ! O that you may run it with Chearfulness and Perseverance !

But this is not the utmost Stratagem of the Enemy ; he hath yet a more plausible, and a more dangerous Device, wherewith to destroy the holy Sense that God hath quickened, where he seeth these Temptation resisted, and that he cannot hinder a Religious Work in the Soul, by any of his Baits taken from the things that are seen ; and that is, *his drawing you into Imaginations of God, and Christ, and Religion ; and into Religious Duties, not in God's way or time ; nor with Christ's Spirit.* Here he is transformed into the Appearance of an Angel of Light, and would seem Religious now, a Saint ; yea, a Leader into

Religion, so that he may but keep him out of his Office, *whose right* it is to teach, prepare, enable, and lead his Children with his holy Power and Spirit. Yea, if he can but keep the Creature's *Will* alive, he knoweth there is a ground for him to work upon; a place that he can enter, and in which his Seed will grow. If this *Will* of Man be standing, he knoweth that the Will of God cannot be done on Earth, as it is done in Heaven. O this Will is God's Enemy, yea, the Soul's Enemy; and all *Will-worship* ariseth hence: Yea, it is the Off-spring of the Serpent and of the Will of Man; and it can never please God. Let all beware of this; *God is a Spirit*, and he will be Worshipped in his own Spirit, in his own Life. The Worship of God standeth in the *Will of God*; and is not brought forth of the Will of the Flesh, or of the *VWill* of Man. Remember that the *VVord* came not to *Esau*, the First-birth, the Hunter, that stayed not at home; but to *Jacob*, the plain Man, he that dwelt in Tents; to him came the *VVord* of the Lord, that dwelt in a still and quiet Habitation. For in the true silence is God's *VVord* heard.

into which *the Hunting Nature of Esau,*
the First-birth, can never come. It
 can never *stand still*, and therefore it
 can never see the Salvation of God. A-
 gainst this Nature watch, and know
Jacob, that inherits the Birth-right; the
 Election of God (though *now a Worm*)
to wrestle and prevail. Then Worm *Ja-*
cob, is Israel a Prince, to whom belongs
 the Statutes and the Ordinances. *The*
Word came to Jacob, and the Statutes to
 Israel: Here is Dominion, Government,
 Exaltation: This is the Lot of *Worm*
Jacob. VVait therefore, *till the Angel*
move upon the Waters, before you step
 one step. Are ye Followers of the Lamb,
 that hath visited you, the Captain of
 your Salvation? Run not in your own
 VVills, wait for his Word of Command,
 do nothing of thy own Head and Con-
 triving, yet do all with diligence that
 he requireth. Remember what be-
 came of them of Old, that offered *false*
Fire; O stay till a Coal from his Holy
 Altar touch your Hearts and your Lips.
 Jesus told his Mother at the Marriage in
Cana in Galilee, His time was not come:
 He rejected the *Will* in her, and staid,
 till his time was come, that is, his Fa-
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ther's time, *in whose Hand are the Times and Seasons*: Whose Will he came to do, and not his own: Leaving us therein a Blessed Example, *that we should also follow his Steps*, that is, not to attempt to perform even things of God in our own Wills, nor out of God's Season and Time, which is the best: For in his Seasons, *he is with us*; but in our own Seasons and Wills *he withdraweth himself from us*. And this is the Cause, that the Nation's Worshipers have little sense of God in their Hearts, and that their Priests cry out against inward Sense; Lest the People should go alone, and come to a more acceptable Worship.

My dear Friends, As you would enjoy God's Presence, Love and Life, and be acceptable with him, wait in his holy Light and Spirit that hath visited you, against these *strategams of Satan*, and *Wake not your Beloved before his time*: Watch against the Will, that Instrument of Satan, and Enemy of God's Glory, and your own Comfort. Let it be Bridled, Subjected, and kept under Christ's Yoak, yea, subdued, that the will of God may be done in you and by you, which bringeth glory to the Lord,
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and Eternal peace to the Soul. One Sigh, rightly begotten, out-weigheth a whole Volume of *self-made* Prayers: For that which is born of Flesh, is *Flesh*, and reacheth not to God's Kingdom, he regardeth it not; and all that is not born of the Spirit is *Flesh*. But a Sigh, or a *Groan*, arising from a living Sense of God's work in the Heart, it Pierceth the Clouds, it entereth the Heavens; yea, the Living God heareth it, his regard is to it, and his Spirit helpeth the Infirmary. He loveth that which is of himself, and hath care over it, *though as Poor, as Worm* Jacob. *For the Cries of the Poor, and the Sighings of the Needy will I arise*, saith the Lord: *The Poor in Spirit*, that hath parted with all, that they may win Christ; that need him only, and seek him above all: Who have no Helper in the Earth, but have denied all earthly helps, that he might bring and work their Salvation for them. And as you are not to run in your own wills, nor to offer up Sacrifices of your own preparing, so have a care how you touch with those that do; how you bow to their wills, and joyn
with

with their Sacrifices. For all these things greatly help to extinguish the Divine sense begotten in your Hearts by the Word of Life. And as you are faithful to the Light and Spirit of Christ, which giveth you to discern and relish between that which standeth in your own will, and the will and motion of the Spirit of God in your selves; so will you by the same Light discern and favour between that which proceeds from the Will of Man, and the Will and Motions of the Spirit of God in others; and accordingly either to have, or not to have fellowship with them: *For what hath *Light* to do with *Darkness*? Or what hath *Spirit* to do with *Flesh*? Or what hath *Life* to do with *Death*? *For the Grave cannot Praise thee, O Lord; Death cannot celebrate thee: They that go down into the Pit cannot hope for thy Truth. The Living, the Living, he shall praise thee, as doth my Soul this day.* This was the Testimony of the blessed Prophet *Isaiah*, and it standeth true for ever. According to the Prophet, *Thou hast ordained Peace for us, for thou hast wrought all our works in us.*

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Wherefore I exhort you in the Spirit of Truth, and in the Counsel of the God of Truth, keep in the Divine Sense and Watch, *if you would endure to the end in the Will of God.* And I say again, Touch not with Man-made Ministries, nor Man-made Worship, let their words be never so true : 'Tis but Man, 'tis but Flesh, 'tis but the Will; and it shall have no acceptance with God : O this is the Golden Cup of the Whore, that is gone from the leadings of the Spirit, with which the Nations are defiled; have nothing to do with it. Keep to Christ Jesus, God's great Light, follow him, as he shineth in your Hearts, and ye will not walk in Darkness, but have the Light of Life; not of Death to Condemnation, as in the World; but unto Life, which is Justification and Peace. And remember that nothing bringeth to Christ, *that cometh not from Christ.* Wherefore all Ministry that cometh not from Christ, God's great Prophet and High Priest to all true-born Christians, cannot bring People to Christ. Man only gathereth to Man, to hear and believe in Man, and depend on Man: And if the Church of *Corinth* sought a Proof

of Christ's speaking in *Paul*, that had begotten them, and had wrought the Signs and Works of an Apostle in them ; how much more reason have you to demand a *proof of Christ's speaking in the Priests and Ministers of this World*, who have not wrought the Signs and Works of Apostles or true Ministers ? And by what should you try them, but by the *Light and Spirit of Christ* in you ? Yea, 'tis Christ Jesus, in you, that giveth you to favour, if others speak from Christ in them. And this the Apostle referreth the *Corinthians* to, for a proof of Christ's speaking in him : For nothing leadeth to God, but that which came from God, even Christ Jesus the Son of God. O let him be your *Vine*, and know him to be your *Fig-tree* : Sit under his holy Teachings, whose Doctrine shall drop as Myrrh upon your Souls : He will feed you with the *Bread of God*, that cometh from Heaven, that feedeth and leadeth them thither that feed upon it : And He is that Bread.

Therefore *wait and watch* unto his daily and hourly Visitations to your Souls, and against all the Approaches of the

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the Enemy, that so he may not take you at unawares; but that you may be preserved from the power of his Darts, and the force of his Temptations, *by the Holy Armour of Light*, the defence of the *faithful* Antients: If you be willing and obedient, you shall eat the good of the Land. Now is your Day, now is your Time; work while the Light is *with you*; for the Night cometh, in which *none can work*. Not only the Night of Eternal Darkness to the Wicked; but the Night of *Death* unto all: For in the Grave there is no Repentance, neither can any Man there, work the Works of God. You know the Foundation: Is he *Elect*? Is he *Precious* to you? *Have ye chosen him*? Yea, I am satisfied you have: See what you build upon him. Have a care of *Hay, Straw, and Stubble*! Have a care of your own *Wills and Spirits*! Labour not for the *Bread that perisheth*, as all the Bread of *Man's making* doth: But labour you in the Light and Strength of the Lord, for the Bread that never perisheth, that Bread that cometh from Heaven, that nourisheth the Soul in that Life that is *heavenly*,

heavenly, that is *hid with Christ in God*, the Root and Father of Life; that of this Fountain you may drink, that is clear and pure, that cometh from the *Throne of God*, and of the Lamb, and not of the *muddy Puddle* of Man's Invention. There is a Bread that perisheth, and there is a Drink that perisheth, and Wo to them that feed thereon, for their Souls shall perish also, if they Repent not. But there is a Bread that *never* perisheth, and there is a Fountain that springeth up unto Eternal Life, and Blessed are they that Feed and Drink thereof; for they shall have Eternal Life with God. This is that which only satisfieth what is Born of God; it will feed on no other Bread, nor Drink of no other Water. I cannot but warn you all that are come to the Lord's Day, that you cease from all other Food, *from Man and Man's Will and Invention*; for that stiflcth the Divine Sense, that overlayeth and killeth this Heavenly Birth. There are no *Grapes* to be gathered of *Thorns*, nor *Figs* of *Thistles*: Keep to your own Vine and Fig-tree, Christ Jesus; sit under him,

that

that you may eat of his Fruit, which is the fruit of Life, *the hidden Manna*; hid from the Nature and Spirit of this World, *a Mystery* thereunto. Two things consider; first, you must wait till the *Manna* cometh; and then you are not to be idle; you are to work; and next, as it daily cometh, so it must be daily gathered and fed upon: For the *Manna* that was gather'd yesterday, will not be Food for to day; it will not keep for that use. As it was outwardly, so 'tis inwardly. Time past is none of thine: 'Tis not what thou wert, but what thou art; God will be daily look'd unto. Didst thou eat yesterday? *That feedeth thee not to day*: Therefore Jesus taught his Disciples, and us in them, to pray for our *daily Bread*: for the *present* sustenance, and to look no farther, but depend upon the Lord, and live by Faith in him, that raised up Jesus from the Dead; so that the time to come is no more ours, than the time past can be recalled.

Wherefore, Blessed are they, that fear the Lord, and confide in him, they shall

shall never be confounded : They shall lack no good thing ; for the Lord loveth Israel, he is good unto Israel, and all that are of an upright Heart ; whose Hearts look up to Heaven, and not down to the Earth ; neither love nor live in the vain Lusts of the World : *Such shall abide in his holy Tabernacle, such shall dwell in his holy Hill, even they that walk uprightly, that work Righteousness, and speak the truth in their hearts ; in whose sight a vile person is contemned, but who honour them that fear the Lord.*

O my dear Friends, I know experimentally, that this is hard to Flesh and Blood ; that which is Born of the Corruptible Seed ; but that can never enter into the Kingdom of God : That must be Crucified by Christ, that hath Crucified Christ : *Blood requireth Blood.* Wherefore give that which is for the Famine, to the Famine : For the Fire, to the Fire : And for the Sword, to the Sword. Let all the sinful Lusts be famisht, let the Stubble be burnt, and the Corrupt, yea, and the Fruitless Tree that combreth the Ground, be cut down
and

and cast into the Fire. Let the work of the Lord be done in you ; let him purge his Floor, and that thoroughly ; that you may come out as pure as Gold Seven times tried, fitted for his use that hath chosen you ; that you may bear his Mark, and wear his Inscription, *Holiness to the Lord* ; so you will be Vessels of Honour, in his House. Therefore I say, let your Houses be swept by the Judgments of the Lord, and the little Leaven of the Kingdom leaven you in *Body, Soul, and Spirit* ; that *holy Temples* you may be to his Glory. This I know, is your desire, that are on your Travail to this Blessed Enjoyment.

Well, you believe in God, believe also in Christ the *Light* that hath visited you : And if you truly believe, you will not make *haste* : You will not make haste out of the Hour of *Judgment* ; you will stay the *Time* of your Trial and Cleansing, that you may be as I said, as pure as Gold Seven times tried ; and so receive the Lord's *Mark* and *Stamp*, his *Image* and *Approbation* ; that you may be his *throughout*, in *Body, Soul, and Spirit* ;

Spirit; seal'd to him in an Eternal Co-
venant.

Dear Friends, gird up the Loins of
your Minds, watch and hope to the
end; be not slothful, neither strive;
despond not, nor be presumptuous: Be
*as little Children; for of such is the King-
dom of God.* Dispute not, neither con-
sult with Flesh and Blood: Let not the
Prudence of this VWorld draw you from
the *simplicity*, that is in Christ Jesus.
Love and obey the Truth; hide his
Living VWord in your Hearts, though it
be as an *Hammer*, a *Fire*, a *Sword*, yet
it reconcileth and bringeth you to God,
and will be *sweeter* to you that love it,
than is the *Honey*, and the *Honey comb*.
Fear not, but bear the *Cross*; yea,
without the *Camp*, the *Camp* of this
World's Lusts, Glory, and False VVor-
ships. But this know, when the Ene-
my cannot prevail by none of these Stra-
tagemas, if you resist him, *as the God of*
this World's Glory, *the Prince of the Air*,
and the False Prophet, then he turneth
Dragon; then he declareth open VVar;
then you are *Hereticks*, *Fanaticks*, *En-
thusiasts*.

*thusiasts, Seducers, Blasphemers, unwor-
 thy to live upon the Earth; But in all
 these things rejoyce, and be exceeding glad,
 for great shall be your reward in the King-
 dom of the Father. What if your Pa-
 rents rise up against you; if your Bre-
 thren betray you; if your Companions
 desert and deride you? If you become
 the Song of the Drunkard, and the Scorn
 and Merriment of the Vile Person? Yea,
 though the Powers of the Earth should
 combine to devour you, let not your
 Hearts be troubled. Shun not the Cross,
 but despise the Shame, and cast your Care
 upon the Lord, who will be afflicted with
 you in all your Afflictions: In the Fire he
 will be with you, and in the Water he will
 not forsake you. O let your Eye be to
 him, whose Name is as a strong Tower,
 the Sanctuary of the Righteous in all
 Ages: that you may be able to say in
 your Hearts with David of old, The
 Lord is my Light and my Salvation, whom
 shall I fear? The Lord is the strength of my
 life, of whom shall I be afraid? Though an
 Host should encamp against me, my Heart
 shall not fear; though War should rise a-
 gainst*

gainst me, in this will I be confident. One thing have I desired of the Lord, that will I seek after, that I may dwell in the House of the Lord all the days of my Life, to behold the beauty of the Lord, and to enquire in his Temple. For in the time of trouble he shall hide me in his Pavilion, he shall set me upon a Rock. When my Father and my Mother forsake me, then the Lord will take me up. I had fainted, unless I had believed to see the Goodness of the Lord in the Land of the Living. **Wait** on the Lord, be of good Courage, and he shall strengthen thine Heart: **wait** I say on the Lord.

O my dear Friends, let it be your daily and hourly work to wait upon God. How often does David speak of waiting upon God? he felt the sweetness of it; therefore retire into your holy Chamber: Be still, and the Lord will speak comfortably unto you. Blessed are they, that wait upon him! whose Expectations are only from him: For though the youth shall faint and be weary, and the young men shall utterly fall, They that wait upon the Lord, shall renew their strength,

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strength, they shall mount up with wings as Eagles; they shall run and not be weary, they shall walk and not faint. I waited, saith David, patiently upon the Lord, and he inclined unto me, and heard my cry. And this was his Testimony, Behold, the Eye of the Lord is upon them that fear him, to deliver their Soul from Death, and to keep them alive in Hamine: For the Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite Spirit; David knew it; therefore he could speak it.

O my dear Friends, who are compassed about with many Tribulations; the Lord God, your Staff and Strength is near you to sustain you. Have ye born the holy reproach of Jesus, and despised the Shame of his Cross, and did he ever desert you? Be not cast down, though to the Eye of Reason there seemeth none to help, no, not one to save. Though Enemies, *within*, and Enemies *without*, Encamp themselves about you; though Pharaoh and his Host pursue you, and great difficulties be on each hand of you, and the dismal Red Sea be before you;

you; *stand still*, make no Bargains for your selves, let all Flesh be *silent* before the Lord, and *his Arm shall bring you Salvation*. Yea, when you are ready to go down into the Pit, that your Throat is dry with crying, and your Eyes seem to fail with waiting, *his Salvation shall spring as the Morning*; because *his Mercies are to all Generations*, and that the Seed of Jacob never sought his Face in vain. The poor Man cryeth, saith David; What poor Man was this? *He that is poor in his own Eyes*; that hath no Helper in the Earth, but God. This poor Man cryed, and the Lord heard him, and saved him out of all his Troubles. Our Souls, said the Righteous of old, waited for the Lord, for he is our Help, and our Shield for ever.

Wherefore, my dear Friends, be not you discomfited, for there is no new thing happeneth unto you: 'Tis the Antient Path of the Righteous: For thy sake, says David, have I born Reproach; I am become a stranger to my Brethren, and an Alien unto my Mother's Children: When I wept, and chastened my Soul

Soul with fasting, that was to my reproach. I made Sackcloth also my Garment, and I became a proverb to them; They that sat in the Gate, spake against me; and I was the Song of the Drunkards. Save me O God, for the Waters are come in unto my Soul: And the Water Floods are ready to swallow me up. They persecute him, whom thou hast smitten; and they grieve those, whom thou hast wounded. Do you not know this, Dear Friends? Are not your Tears become a Reproach, your Fasts a Wonder, your Paleness a Derision, your Plainness a Proverb, and your Serious and Retired Conversation a by-word? Yea, when the Lord hath Wounded, have not they also grieved? And when the Lord hath smitten you, have not they mocked? But this was David's joy, *The Lord is my Shepherd, I shall not want: He restoreth my Soul, he leadeth me in the path of Righteousness for his Name's sake; he maketh me to lie down in green Pastures. He leadeth me beside the Still Waters. Yea, though I walk through the Valley of the Shadow of death, I will fear no Evil; for thou art with*

*with me, thy Rod and thy Staff they Comfort
 me: Who was the Comforter and Pre-
 server of Shadrach, Mesach, and Abed-
 nego, that refused to obey the King's
 Command against the Commandment of
 God: They would not bow to his
 Image; but rather chose the Fiery Fur-
 nace, then to commit Idolatry, or bow to
 another thing, then to the Living God.
 Did not we cast Three Men into the
 midst of the Fire? said Nebuchadnezzar,
 Lo I see Four Men loose, walking in the
 midst of the Fire, and they have no hurt:
 And the form of the Fourth is like the Son
 of God. O my Friends, the Fire obey-
 eth him, as well as the Winds and Seas:
 All Power is given to the Son of God,
 who is given to you for your Salvation.
 Well, Shadrach, Mesach, and Abednego,
 the King calleth out of the Fire, and
 they have no harm; though the Mighty
 Men, that cast them into the Fiery Fur-
 nace, were consumed. The God of
 Shadrach, Mesach, and Abednego, is mag-
 nified by the King's decree, and Shadrach,
 Mesach, and Abednego, are by the King
 highly Preferred. Here is the end of
 faith-*

faithfulness; here is the blessing of perseverance. God will bring honour to his Name, through the Patience and Integrity of his People.

And it was this Son of God that preserved Daniel in the Lyons Den; it was his Voice, that David said divideth the Flames of Fire; he rideth upon the Winds, he sitteth upon the Floods. The Voice of the Lord is Powerful, the Voice of the Lord is full of Majesty: They that trust in him shall never be confounded. Blessed are they whose God is the Lord: For he is a present help in the Needful time of trouble. The Angel of the Lord Encampeth round about them that fear him, and he delivereth them. O taste, and see, that the Lord is good: Blessed is the Man that trusteth in him. O fear the Lord, for there is no want to them that fear him. The Young Lyons shall lack, and the Old Lyons suffer Hunger; but they that seek the Lord, shall not want any good thing. Many are the Afflictions of the righteous, but the Lord delivereth them out of them all; for the Lord redeemeth the Soule of his Servants

Servants, and none of them that trust in him, shall be made desolate.

For which Cause, my dear Friends, cast away every Weight, and every Burden, and the Sin that doth so easily beset you. Neither look at the Enemy's strength, nor at your own weakness; but look unto Jesus the blessed Author of your Convincement and Faith: The mighty One, on whom God hath layd help for all thole that believe in his Name receive his Testimony, and live in his Doctrine; who said to his dear followers of Old; Be of good Cheer, I have overcome the World. Fear not, little Flock, it is the Father's good pleasure, to give you a Kingdom: And they that endure to the end, shall be saved, I will not leave you Comfortless, said he, I will come to you; he that is with you, shall be in you. This was the Hope of their glory, the Foundation of their Building, which standeth sure. And though sorrow cometh Over-night, yet joy shall come in the Morning. Ye shall Weep and Lament, said Jesus, but the World shall Rejoyce; and ye shall be sorrowful, but your sorrow

sorrow, shall be turned into joy, and their
 joyning into howling. And Lo I go
 with you to the end of the World. Be ye
 therefore encouraged in the holy Way
 of the Lord ; wait diligently for his
 daily Manifestations unto your Souls,
 that you may be strengthened in your in-
 ward Man, with Might and Power, to
 do the Will of God on Earth, as it is
 done in Heaven. O watch, that you en-
 ter not into temptation : Yea, watch unto
 prayer, that you enter not into temptation,
 and that you fall not by the temptation.
 Christ said to Peter, Canst not thou watch
 one hour ? Every one hath an Hour of
 Temptation to go through ; and this is
 the Hour, that every one is to Watch.
 Jesus the Captain of our Salvation was
 under great Temptations ; he was led
 unto Death ; he did sweat drops of Blood ;
 but he watch'd, he pray'd, he groan'd,
 yea, he cry'd with strong cries : But
 through Suffering overcame : And re-
 member how in the Wilderness he was
 tempted, but the Angels of the Lord
 ministred to him. So they that follow
 him in the way of the Tribulations and
 Patience

Patience of his Kingdom, God's *Angels* shall minister unto them all: Yea, he will keep them in the Hour of Temptation. He will carry their Heads above the Waves, and deliver them from the devouring Floods.

Wherefore finally, *my Friends*, I say unto you in the Name of the Lord, of good cheer! Look to Jesus, and fear not Man, whose Breath is in his Nostrils: But be Valiant for the Truth on Earth. Love not your Lives unto Death, and you shall receive a Crown of Life and Glory; which the God of the Fathers, the God of the Prophets, the God of the Apostles, and the God of the Martyrs and true Confessors of Jesus, yea, the God and Father of our Lord Jesus Christ, shall give unto all those that keep the pure Testimony of his Son in their Hearts, and patiently and faithfully endure to the end.

Now to him that is able to keep you from falling, and to present you faultless

less before the presence of his Glory
 with exceeding Joy: To the only Wise
 God, our Saviour, be Glory and Ma-
 jesty, Dominion and Power, both
 now and ever, Amen.

I am your Friend that sin-
 cerely Loves you, and
 earnestly Travails for
 your Redemption,

William Penn.

FINIS.

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